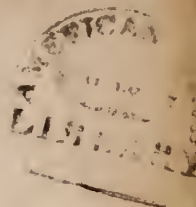


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AN ADDRESS
ON
THE MISSIONARY ASPECT
OF
AFRICAN COLONIZATION.

BY
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I took thee to curse mine enemies, and behold, thou hast blessed them altogether.—
Num. xxiii. 11.

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NOTE.

The following Address was first delivered in obedience to the request of the "Young Men's Colonization Society of St. Louis." It was afterwards delivered, substantially, before the Colonization Society of St. Charles, and is at their instance now published.

AN ADDRESS, &c.

“*Resolved*, That African Colonization is but the last of a series of providences, as wonderful as they are gracious, the ultimate design of which, is to civilize and christianize Africa.”

MR. PRESIDENT:— There is no theme better adapted to enlarge the mind — to benefit the heart — and to impress us with a deep sense of the Goodness, Wisdom, and Justice of God — than that of a Divine Providence, reigning in, and ruling over, the affairs of men.

The student of Providence, which is but another name for the student of a just and accurate history, will be struck with the curious and wonderful fact, that God and Man have, for the most part, directly the *opposite* designs in view, in the accomplishment of the same events. For example: when the armies of Israel, six hundred thousand strong, set forward and pitched their tents in the plains of Moab, Balak, the king of that part of the country, having long heard rumors of the invincible prowess of this marching host that came up out of Egypt, became greatly alarmed, and sent messengers, with bribes in their hands and promises in their mouths, to Balaam, the son of Beor, a prophet, beseeching him to come and curse Israel. Prompted by the hope of reward, he went. He, and the King, ascended into the high-places of Baal, on the tops of the mountains which commanded a full view of the hosts of Israel, spread out far and wide upon the plains below. They erected “seven altars,” and offered their splendid sacrifices of sheep, and oxen, and rams. And the avaricious prophet took up his parable, but instead of *cursing*, behold, he

“*blessed*” Israel! Again and again, the attempt was made to extort a curse, but again and again, it proved a blessing!

So when Joseph was sold into Egypt, the *design* of his wicked brethren, in this unnatural deed, was to frustrate the *fulfillment* of Joseph’s dreams, which portended his future exaltation, and sovereignty over them. But by a curious and wonderful concatenation of events, this very act of theirs, so monstrous in its conception, so cruel in its execution, was made the very means, in the hand of God, in accomplishing the very end which they designed to defeat! This Joseph himself declares, when, in order to allay the fear of his conscience-stricken brethren, he says: “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

What a magnificent illustration have we of this singular truth, in the history of OUR OWN GLORIOUS COUNTRY! A great and mighty king, in order to crush the seedlings of civil and religious liberty, springing up in his soil, swore that he “*would harry them out of his Kingdom*”—that he would drag over them the iron tooth of persecution, until they should be eradicated and destroyed! And he did “harry them out of his Kingdom,” and the poor “Puritans” were driven from post to pillar, and from pillar to post, until they landed, welcomed by the “rocking pines,” that roared—and the breaking waves, that “dashed high,” upon the ice-clad rocks of Plymouth, where they had “freedom to worship God;” and where they erected a standard of civil and religious liberty, whose streamers are stretching out over all nations, and whose majestic folds attract the admiration of the whole world, insomuch that our country, like the “mountain of the Lord’s House,” established on the tops of the mountains, “*all nations flow unto it.*” Thus the very effort

made by the British King, to crush civil and religious liberty in the germ, was overruled by the providence of God, in establishing the grandest Empire of freedom the world ever saw; and which is morally certain, by its reverse influence, to undermine every despot's throne, crumble every galling sceptre, and dash every tyrant's crown to the dust.

A most wonderful illustration of this singular truth, is to be found in the history of the AFRICAN SLAVE TRADE. It is now beginning to appear manifestly, that what men designed as a gratification of the basest and most revolting cupidity, God designed as the means to christianize and civilize Africa! Hence "African Colonization" has become one of the most interesting Missionary enterprises of the age, or of any age. It is a theme, which every Christian heart, that is alive with the true spirit of Christianity, must contemplate with delight. And hence it is our object on the present occasion, to look at this wonderful move in God's providence — to turn aside, as Moses did at the burning bush, to see this great sight, and to hear and understand the voice of God in this matter — to contemplate, for a few moments, "The Missionary Aspect of African Colonization;" not only in order that we may see how the Lord, in infinite goodness and wisdom, "brings good out of evil"—a subject worthy the contemplation of the most pious and devout, as well as of the most holy time and place—but that we may magnify the adorable mercy of God in sending the gospel to benighted Africa. Such an exercise, whilst it enlarges our views, elevates our hopes, increases our knowledge, and invigorates our faculties—at the same time strengthens the faith, and cheers the heart, of the humble Christian, whose daily prayer is: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

But to the end that this effect may be produced upon

our minds, in tracing out God's gracious purposes towards Africa, in the permission of that most hideous and monstrous of all the outrages ever perpetrated upon humanity—the "Slave Trade"—we must divest ourselves of all prejudice—lose sight for the moment, of the wicked passions of men, and look only to God's providence, brooding over their works of darkness, as did his Spirit, at first, over Chaos, bringing order out of confusion, light out of darkness, and beauty out of deformity, causing the "wrath of man to praise him." Or as the Alpine Shepherd from some towering peak, amid his sublime solitudes, looks down upon the clouds under which the thunders roll and the storm rages, but whose upper surface, reflecting the sun's rays, resembles an ocean of strange brilliancy, pushed up into trembling mountains, and moving valleys, and curious, beautiful forms, by the very violence of the storm underneath—so let us rise above the raging passions of men—lose sight of the heartlessness of the kidnapper—the cruelty of the slaver—and the cupidity of the task-master, and contemplate, as from some superior height, the wonderful providence of God, in relation to the destinies of Africa.

There is a striking parallel of coincidences between Israel's bondage in Egypt, and Africa's slavery in America. The promise was made to Abraham, that his "seed" should possess the land of Canaan. How this promise was to be fulfilled, it was impossible to see. Abraham himself, could not drive out the numerous and powerful hordes that then inhabited the land. In proportion as his clan increased, in numbers and strength, in the families of Isaac and Jacob, they excited the jealousy and hatred of the surrounding tribes, insomuch, that long before they went down into Egypt, they were frequently in danger of being cut off.

And it is morally certain, that had they remained

much longer in the land of Canaan, separated, as they were, from their powerful and jealous neighbors, by religious rites and ceremonies, they would have been utterly destroyed. To prevent this catastrophe, and also to allow time for the family of Abram to multiply, and increase, and become a mighty people, capable of taking and retaining possession of the land of promise, God, by a strange providence, sends them to Egypt, where they became *slaves*, in the most galling and ignominious bondage, for many generations—and where they not only did multiply and become a great nation, but also became familiar with the learning and arts, of the then most civilized and cultivated people on the face of the earth. And in due time they returned, six hundred thousand fighting men strong, bringing with them the wealth, the learning, and the arts of Egypt, and took possession of the very land of promise which they could not otherwise have acquired, had it not been for their long sojourn in the land of their captivity. So in like manner we shall find, by a candid and dispassionate investigation of the subject in the light of God's providence, that it is the design of the Almighty, in spite of the counter intentions of wicked men, in permitting the nefarious "slave trade," thereby indirectly to school, civilize, and christianize the black man, and in due time, (not exceeding the period that Israel was in Egypt,) send him back as a *Missionary*, laden with the spoils of civilization, to *evangelize* and *bless*, with all the blessings of peace and liberty, that benighted continent!

When we open the Bible, we find it replete with great and precious promises, in relation to the final triumph of Christianity over the whole world. "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least to the greatest of them, saith the Lord." David,

in the Psalms, represents the Father, as saying to Messiah, his Son,—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And not only so, but it is said specifically of Africa —“Ethiopia shall soon stretch out her hands to God.” These and like Scripture promises and prophecies, assure us that the whole world is eventually to be evangelized, and that Africa, of course, is one day to become a Christian nation. But *how* is this to be accomplished? Suppose that the question had been asked three hundred years ago, *How is Africa to be Evangelized?* It would have been impossible to have solved the problem: for,

First, There was then no ENTERPRISE in Africa, to bring it into contact with christian and civilized nations. Commerce and trade are the most cogent of all the instrumentalities ever made use of by the providence of God, in diffusing the blessings of religion and civilization, save that of Colonization. It is one of the greatest agencies, in breaking down the partition walls of predjudice, caste, language, and religion, that separate different nations and tribes, and binding the race of man into one great brotherhood. It was *Commerce* that took the gospel to India — it is *Commerce* that is now taking it to the different ports of China. But three hundred years ago, there was no Enterprise in Africa, not even the *Slave Trade* itself, to bring it into contact with other nations.

And not only so, but a glance at the Map of Africa, comparing it with Europe and other countries, will convince the logical mind, that it was not the design of Providence, that Africa should become a commercial country *previous* to her evangelization; since it has not the natural or topographical facilities for commerce and trade, such as *Peninsulas, Bays, Harbors, inland Seas, numerous and navigable Rivers, &c.* “Africa” says the

learned Arnold Guyot, "is the most singular in its form, of all the continents. Its mass, nearly round or ellipsoidal, is concentrated upon *itself*. It projects into the ocean no important peninsula, nor any where lets into its bosom the waters of the ocean. It seems to close itself against every influence from without. Thus the extension of the line of its coasts, is only *fourteen thousand* geographical miles, of *sixty* to the degree, for a surface of *eight millions, seven hundred and twenty thousand* square miles; so that Africa has only *one* mile of coast for *six hundred and twenty-three* miles of surface!"

But when we glance at the Map of Europe, we perceive the very reverse to be true. "Of all the continents, Europe is the one whose forms of contour are most varied. Its principal mass is deeply cut in all parts, by the ocean, and by inland seas; and seems almost on the point of resolving itself into peninsulas." "The inland seas, and the portions of the ocean which its outer limits enclose, form nearly half of its surface. The line of its shores is thus carried to the extent of *seventeen thousand two hundred* miles, an enormous proportion, compared with its small size: for it is *three thousand two hundred* miles more than Africa, which is nevertheless *three times* greater! Europe enjoys *one* mile of coast for every *one hundred and fifty-six* square miles of surface. It is thus the continent most open to the sea for foreign connexions, at the same time that it is the most individualized in local and independent districts."

These singular and interesting facts not only explain, in part, why Africa, *three hundred years* ago, was destitute of commerce and trade, but they prove to the reflecting mind, that it was impossible from the very nature of things, that she should become a commercial and enterprising people, until she *first* became *civilized*; so as to remedy, by the arts of civilization, (Canals, Railroads,

&c., things not then dreamed of,) these natural hindrances to their intercommunion with the religious and civilized portion of mankind. It was manifest then, that it was not the design of Providence that Africa should be evangelized through the instrumentality of commerce and trade with foreign nations.

Second, This could not be accomplished by CONQUEST, or the Colonization of Europeans, on that continent, from the fact that the Almighty seems to have proclaimed an interdiction in the character of the *climate* of that country, against the white man living there. The history of missionary efforts in Western Africa, fully sustains this fact. "Catholic Missionaries" says Tracy, in his history of missions, "labored for *two hundred and forty-one years*, but every vestige of their influence has been gone for many generations. The Moravians, beginning in 1736, toiled for *thirty four years*, making five attempts, at a cost of *eleven* lives, and accomplished nothing. An English attempt, at Bulama Island, in 1792, partly missionary in its character, was abandoned in two years, with the loss of *one hundred* lives! A mission sent to the Foulahs, from England, in 1795, returned without commencing its labors. The London, Edinburgh, and Glasgow Society commenced three Stations in 1797, which were extinct in three years, and *five* of the six missionaries dead." "Here then are eighteen protestant missionary attempts, before the settlement of Liberia, all of which failed."

These facts prove that it was not the design of the Almighty, that Africa should be civilized and christianized by the *conquest* or colonization of whites in that country. The question then again arises: if Africa is excluded from intercommunion with civilized and christianized nations, for the want of enterprise, commerce, and trade — if there is an insuperable barrier existing in the *fatality* of her

climate, against the ingress of Europeans, those who are supposed to have the blessings of christian light and enterprise — *how is she ever to become evangelized?*

Third, There was not, *three hundred years ago*, nor is there still, in the Christian Church sufficient *self-denial*, *zeal*, and *energy* to send after the Negro and take him home, in order to civilize, educate, and evangelize him, and then send him back to Africa, to communicate the same blessings to his benighted brethren. Or even if we suppose, contrary to the fact, that there was a sufficiency of Christian zeal on this subject in the Church, to send every year scores of ships to transport them by thousands and tens of thousands into Christian lands, for the purpose of being christianized and then sent back to Africa, they could not be persuaded to accept this gracious offer. Being rude, ignorant, savage, and debased, they could not appreciate the value of the blessings proffered them. They therefore could not be prevailed upon to expatriate themselves. They must consequently be taken by *violence*, if taken at all, a measure utterly subversive of the very gospel which we wish to inculcate upon them.

What now is to be done? How is this great problem to be solved? By what means shall the prophesy be fulfilled, which says: "*Ethiopia shall soon stretch out her hands to God*"? There is no ENTERPRISE, as yet no Commerce and trade in Africa, to bring her in contact with Christian countries. Her CLIMATE interposes an insuperable barrier to the white man going there in any numbers. And there is not a sufficiency of CHRISTIAN ZEAL in the Church, to send for them; and if they did send, they could not get them without bribery, or violence. God does not work miracles to do what man can, and ought to do. How then, is this great event to be brought about? The Lord, who rules in, and reigns over, the passions of men — brings good out of evil — turns the

curse into a blessing — and causes the wrath of man to praise him, thereby magnifying his own glory — *permits* the existence of that most diabolical and monstrous of all the outrages that ever polluted humanity, the “African Slave Trade”— and sends the *pirate* after the Negro, to bring him to this country, where he is *converted, educated, civilized*, and in due time sent back — as were the ancient Israelites with the spoils of the Egyptians — laden with the richest blessings of civilization and Christianity, with which to bless and evangelize Africa! Who can fail to see in this the wonderful Wisdom and Goodness of God! And where is the heart so cold, so insensible, as not to find in this food for the most devout contemplation. “O the depth of the riches both of the Wisdom and the Knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

The second great aspect, in which this interesting subject is to be viewed, relates to the glorious wisdom of God’s providence, in PREPARING the Negro to be a Missionary in his own country.

The great object of Missions, is to *enlighten* the Mind, and *save* the Soul. But the Negro, without miraculous interposition, could not be qualified, in his *own* country, for the performance of this great work; because in an uncivilized, barbarous state, no sufficient *inducements* could be brought to bear upon the African, to prompt him to undergo the labor, toil, self-denial, and mental discipline, necessary to qualify him for becoming a Missionary. “Necessity is the mother of invention”; but the savage African has but few wants, and they are for the most part supplied by the exuberant bounty of nature. His native soil produces spontaneously, and in great abundance, the fruits and herbs which supply him with food; and the *climate* does not require clothing. Hence

the African at home, having but few wants, and these supplied by the hand of nature, *will not, of his own free will and accord*, undergo the toil and hardship necessary to acquire a knowledge of the useful arts, and handicrafts of civilized life. Consequently the first step towards preparing him to enlighten and evangelize his benighted brethren, was to *take him away from his own country*, and place him under such circumstances, as would compel him to acquire the necessary information.

In the next place, the Negro, by a most unchristian act, is brought to a Christian land, and placed under circumstances *most favorable* to his CONVERSION, and becoming a Christian. This is a remarkable fact, manifest to every one who will reflect but a moment on the subject. For what are the great *hindrances* in the way of men becoming Christians?

First, Is not the "*Love of Money*"—the desire for great *wealth*—one of the greatest hindrances to the conversion of men. It is, in the language of Scripture, "*the root of all evil.*" But this mighty stumbling block does not stand in the way of the Slave—such a thing as becoming *rich*, never enters his mind: he has but little use for money.

Second, *Ambition*—aspiring after *honors* and *distinction*—is another of the hindrances, in the way of many, in becoming the disciples of the Lord Jesus Christ. This, however, does not harrass the mind of the Slave—there is no *wreath* of political or literary fame for his brow—no *laurel* within his grasp—no *road* of distinction or renown marked out for him. He therefore is not hindered, from embracing Christ, by the lust of ambition.

Third, How greatly is religion retarded, by the existence of *Pride*, *Envy*, *Hatred*, &c., caused by *conflicting* interests with our fellow men, in our business, pursuits, and pretensions in life! But this the Slave feels

but little of, since he has no will, no interests of his own, to conflict with the interests of others.

Fourth, Cares — *cares* of family and children — cares of property and business — cares of “reputation, food, and health” — throw insurmountable obstacles in the way of the great majority of men, in becoming Christians. ’T is this “carking care,” that is so successful in persuading to *procrastination* — that “thief of time” — until “the harvest is past, the summer ended, and the soul not saved.” But these cares the Slave has not — he has no property, no business, no reputation, to care for — his children, in one sense — and even his health and life — are not his own — they are his master’s, and cared for, protected, and defended, by him.

It is manifest, therefore, that the *circumstances* of slavery, in which Providence has placed the Negro, are most *favorable* to his conversion and religious enjoyment: which is an illustration, as wonderful as the coincidence is striking, of the words of Joseph: “But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.”

This position is abundantly corroborated by fact: for out of three millions of slaves in this country, at least a half a million — one in every *six* — are professors of religion, which is a proportion vastly greater than can be found amongst any other class of mankind, where the profession of religion is a voluntary thing, on the part of individuals! And not only so, but it is another remarkable fact, that there are more professors of religion, three to one, amongst the Slaves in America, than in all heathen countries, put together! The number of Evangelical Missionaries, in different parts of the world, is *one thousand, four hundred and fifty two*. The number of Church members in heathen lands, including the *Colonists*, which,

I presume, constitute a large majority of the whole, together with the families of missionaries, is only *one hundred and ninety thousand six hundred and twenty-three*, whereas there are not less than *five or six hundred thousand* professing Christians amongst the slaves in this country! How amazing, and how gracious the overruling providence of God, in making use of the "*Slave Trade*"—so wicked in its intention—so brutal in its execution—so abominable in the estimation of all virtuous men—as a means, indirectly, of saving more souls than all the combined missionary operations of Christendom, within the last three hundred years—thereby "bringing good out of evil"—"turning the curse into a blessing"—and causing the "wrath of man to praise him!!

The third preparatory step towards qualifying the Negro for being a successful Missionary in his own country, is to CIVILIZE him. This is effected by the circumstances of slavery in which he is placed in this country. He is educated in the art of *Agriculture*, the very thing that is destined eventually to bring Africa in contact with other countries; for it does not require the perspicacity of a philosophic politician to see that Africa is destined, ere long, in consequence of her exuberant soil and tropical climate, to become the granary and the fruitery of the world.

He is educated in the *Mechanic arts*. Providence is, in a remarkable manner, bringing this about, by causing, as it were, the seasons to *emigrate*, so that where Cotton was once profitably cultivated, it will not now grow—and were it not for the remains of "Gin-houses" and "Cotton-screws", monuments of the departed, it would not be known, to the rising generation, that Cotton was ever grown in certain sections of the country. The result is, that the master must either remove his slaves in pursuit of the emigrating climate, or he must turn their

labor into the channels of the mechanic arts, which is actually being done to a very general extent. And in this way Providence is preparing the Negro for a speedy return to his own country !

Proficiency in the mechanic arts renders the study of the *Sciences* necessary. Not that the Negro is sent to Academies and Colleges to study the sciences, but he studies them, as Archimedes did, by actual practice ; for how could the mechanic construct a *Bridge* — throw an *Arch* — rear a *Column* — pitch a *Dome* — weld *Metals* — &c. &c., without SCIENTIFIC KNOWLEDGE.

The Negro, therefore, from the force of the circumstances of slavery in which he has been placed, is not only *Christianized*, but *CIVILIZED*, and qualified to become an active and a component part of a civilized community — to *cultivate* the soil — to *build cities* — to engage in *trade* — to regulate *commerce* — to make *laws*, &c. &c. He is now READY TO RETURN to Africa, laden with, what may be termed, the spoils of civilization.

But we come now to contemplate the third grand move of God's providence, in relation to Africa. The Negro is now *qualified* to return to Africa, but how will you prevail on him to go ? This is now his *native* country — the *ashes* of his father, and of his father's father, for many generations, it may be, lie here. Here are his *kindred*, and all the associations of childhood and youth. There are thousands of *attachments* to the land of his bondage, as dear to the Negro as were the "flesh-pots" of Egypt to the Israelites : and Christianity forbids that we should *force* him away. *How* than is the civilized and christianized black man to be induced to return to Africa ?

Providence has, in a wonderful and almost startling way, obviated this difficulty, by placing an irreconcilable

and invincible ANTIPATHY between the *white* man and the *free black*, so as to make it utterly impossible—maugre all the preaching and interminable lecturing on the subject of “Unreasonable Predjudice,” “Christian Charity,” “Universal Philanthropy,” &c. &c.,—for them ever to meet on the same level in any other country than Africa! This is strange, passing strange, but no more strange than true, and cannot be accounted for without admitting the interposition of a Divine Providence in this matter. It is an anomalous fact, without a parallel in the history of the different races and tribes of men. The “Picts,” “Scots,” “Angles,” and “Saxons” coalesced into one people, in Britain. The “Patricians” and “Plebeians” of Rome finally mixed together. The “Greeks” and Helots made one people. The “Mexicans” and “Spaniards” readily amalgamated, and we are not without any number of examples, in the history of the various tribes and nations of the earth, of the union and commingling of races as diverse, in all respects, as the Negro and the White Man—so that the thing itself is not unfeasible. Why then this invincible *antipathy* between the white man and the black, when civil or social *equality* is thought of? Is it not manifestly the voice of God, in his providence, saying to the black man, who is now qualified to be a missionary in Africa, that this is *not* his home—that he must go hence?

Had Joseph lived, or his decendants retained their authority in Egypt—and had the Israelites not been subjected to cruel bondage and the lash of the task-master, doubtless, they would have been content to have remained in Egypt, and enjoyed its luxuries; and could not have been prevailed upon, especially in view of the difficulties and dangers that were in the way, to go up and take possession of the land of promise. Nothing but the most dire oppression made them willing. And

even after they had started on their journey, notwithstanding the recollection of their recent cruel bondage, they were frequently longing after the "flesh-pots" that they had left behind! So of the Negro—notwithstanding he is now ready and qualified to take home the blessings of Civilization and Christianity to Africa, yet if he found this country pleasant for him, or even tolerable, he would be extremely loath to leave it. But the very fact that there is a strange and invincible (and unjust and unreasonable, if you choose to call it so,) *antipathy* between the white and black man, rendering it impossible for them ever to meet, in *this* country, on the same level and as equals, is the voice of God, in his providence, saying: "*Get thee out, and go hence!*"—"be my servants and messengers in taking to Africa the blessings of the gospel, and in fulfilling my gracious promise: '*Ethiopia shall soon stretch out her hands to God.*'"

But how is the Negro to get to Africa? He has no "Moses" to lead him forth with signs and mighty wonders—there is no promise of *miraculous* interference—"manna" to supply bread—the "Rock" to send forth gushing streams—and a "wind from the Lord" to bring meat. And, moreover, the great and mighty sea, the broad Atlantic, lies between him and the home of his ancestors, and there is no "Aaron's Rod" to divide these waters, nor "cloudy pillar" to lead the way; *how* then is he to get to Africa. The Lord provides. The fourth, and final move, in this wonderful series of providences, was the organization of the "American Colonization Society." About thirty years ago certain benevolent persons, in different parts of the country, were simultaneously moved by an unwonted and unusual desire to benefit the black man. The idea of African Colonization was suggested, and immediately carried into execution. The

Colony was begun, and has grown with unexampled rapidity, until it is now an independent nation — “THE REPUBLIC OF LIBERIA” — extending its fostering wings over no less than *one hundred thousand* human beings, who are rapidly imbibing the spirit and principles of Christianity and liberty!!

It is a fact, as remarkable as it is cheering to the heart of the Christian, that a larger proportion of the citizens of Liberia, (more than one half, I believe,) are professors of religion, than can be found in any other nation on the face of the globe! Here then is the “salt” that is to redeem Africa from her impurities and corruptions — here is the “leaven” that is to convert the multitudinous nations of that continent into a homogeneous brotherhood; and here is the “light” that is to penetrate all the dark places of that benighted land, and dissipate ignorance, superstition, and degrading error.

Again, Commerce and trade have already commenced between the native Africans and the Colonists. There is a constant stream of natives going to and from Liberia, engaged in traffic, as yet on a small scale, 'tis true, but still it brings them in contact with civilized and Christianized men. By every visit they make to Liberia they gain a great increase of light and knowledge, and return to their native retreats with tales as marvelous, and as exciting, as those of the Crusaders. This stimulates others to visit that strange land of the “white-black man”! They go away with less respect for their own superstitions, and with greatly increased reverence for the religion and civilization of the Colonists; and the time is not far distant when they will adopt their manners, customs, and their religion.

Once more — it will not be long, if it has not already occurred, until the native kings and chief men will send

their sons to be educated at the Schools, Colleges, and Universities of learning, in Liberia — where they will be certain to abandon their idolatry, and adopt Christianity in its stead, and return to their homes civilized and christianized, in due time to succeed their fathers on the thrones, and in the governments of the various tribes and kingdoms of that wide extended country. And it is universally true, amongst barbarous tribes, and indeed amongst civilized also, that such as are the rulers, so are the ruled — “*like kings, like people.*”

It is impossible, for the most careless and indifferent observer and thinker, not to see how Liberia is destined, in a very short time — *short*, as measured by the clock of God’s providence, for with God “a thousand years are but as one day” — to evangelize and civilize Africa.

What a glorious commentary does this subject afford, upon God’s gracious providence, in bringing good out of evil — “I took thee to curse mine enemies, and, behold, thou hast blessed them altogether”!

In conclusion, I would suggest the propriety of the friends of Colonization, in this State, memorializing the next Legislature to follow the example of Maryland, Virginia, and other States in the Union, in making an *appropriation*, with a view to establishing a Missouri Colony in Liberia. Twenty thousand dollars, thus appropriated, would, in various ways, accomplish a vast amount of good. It would enable many, who are now ready and willing to emigrate to Liberia, forthwith to accomplish an event so desirable. It would encourage others to get ready to follow the same example. And it would bring this great subject prominently before the minds of every body — the result would be to stimulate

the public, first to think on the subject, next to investigate — then talk about it, and finally act. There is an efficient and well organized State Colonization Society; and if the Legislature will place at their disposal the sum of twenty or thirty thousand dollars, there is no doubt but that it would enable the cause to triumph in this State, and 'be the means of enabling the Society to carry into effect the project of establishing a Missouri Colony, in the "*Republic of Liberia.*"







